

THE AUSTRALIAN CHRISTIAN

CIRCULATING AMONGST CHURCHES OF CHRIST IN THE AUSTRALIAN COMMONWEALTH AND NEW ZEALAND

Registered at the G.P.O., Melbourne, for transmission by post as a Newspaper.

Vol. XXVI. No. 21.

THURSDAY, MAY 24, 1923.

Subscription, 9/- per annum; posted, 10/6.

Criticism of the Bible.

Few public utterances in recent years have attracted so much attention in Victorian circles as has the inaugural address on "The Criticism of the Old Testament" delivered by Prof. T. J. Smith, M.A. Presbyterians in particular have greatly discussed the deliverance of their new professor, who is one of their best scholars and probably their most learned Hebraist. To believers in the Bible, weary of the vagaries of destructive criticism, the address was most heartening. There have been in recent years a good many signs of a return to a sane and reverent view of the Scriptures given by inspiration of God; and, as Dr. Fitchett says, "Professor T. J. Smith's opening lecture is another proof of the new drift of instructed thought in the direction of the Christian faith."

"We can believe."

The professor's position may be gathered from the following paragraphs:—

"I was a good deal disturbed and upset thirty years ago when I first began to study Wellhausen. I am far more confident today. I am more sure than ever that these men [the critics] are wrong and all their teaching wrong: that they are wrong not only philosophically and scientifically, but that all the gradually accumulating matter-of-fact evidence is against them.

"Even in Germany the tide seems to be turning. König of Bonn, in his commentary on Genesis of 1919, has to a great extent declared against them. St. Clair Tisdall in his article on the 'Continental Criticism of the Higher Critics,' shows how, in Holland and Germany, the tide is turning; and he blames the higher text books and magazines for concealing the fact.

"At the same time it must not be forgotten that Sayce and Flinders Petrie and Naville, and similar archaeologists have never ceased to protest against both the Historical Criticism and the Higher Criticism, while fine and exact English scholars like Red-

path, Lias, and Girdlestone, to say nothing of Scottish scholars like Robertson and Orr, have never accepted the Higher or the Historical Criticism even from the first.

"But too many of our students are cowed by the strength of the bloc, the solid battalion who hold the conventional position. They are frightened to say what they think, lest they may be laughed out of court or accused of ignorance. They cannot stand up to the enemy, even when in their hearts they feel that he is the enemy of the Faith. They are not sure enough of themselves or of their own position to say frankly they do not believe the teaching of text books. Men are like sheep, and they all jump at the same spot and in the same way as the leader jumped, even after the stick is removed. They must all do the conventional thing and say the conventional thing and think the conventional thought.

"Hence we can, if we are not afraid of the men of last generation, take Scripture at its face value. We can study the Pentateuch, and its laws in the order indicated in Scripture. We can believe in a pre-Mosaic religion and revelation, in an Abrahamite religion and revelation, in a civilisation and a legislation and a revelation that dates earlier than Moses, earlier even than Abram. We

can believe that the first chapters of Genesis were written more probably by Abram than by Moses or any of his successors, and that there was an original revelation to mankind running back to the very beginning of the human race.

"We can believe that the period of the Judges was not the beginning of Israel's history, but was a great falling away from a previously revealed religion. We can believe in a predictive and Messianic prophecy. We can believe, even, that an apocalypse, such as in Daniel and in Zechariah, was a true revelation from God about the future, meant to comfort His people in their times of distress.

"In his work on 'Creeds or No Creeds, a Critical Examination of the Basis of Modernism,' Dr. Charles Harris points out how the archaeology of to-day has been destroying the once popular High Criticism of Homer: so he claims that it is destroying the Higher Criticism of the Old Testament. But the present series of text books, all the vested interests, all the conventional teaching of the magazines, are on the other side. Not till these things die out or are submerged or fall into the background can the new teaching be heard. But I, for one, believe that it will be heard, and that it will conquer once again; and that we of this day will no longer be bound to the chariot wheels of the German literature of half a century ago."

Prof. Smith's address has now been published in pamphlet form, and we trust it will have a wide circulation.

The hope of the world.

As an example of a contrary view of Holy Scripture we may refer to another Presbyterian professor—Prof. Angus, of Sydney—who was recently reported in the press as having spoken as follows:—"The Bible was written by men whose thoughts and ideas were colored by purely national beliefs and customs.... The New Testament was the incidental writings of Jewish

The Never-Old.

*They who can smile when others hate,
Ner bind the heart with frosts of fate,
Their feet will go with laughter bold
The green roads of the Never-Old.*

*They who can let the spirit shine
And keep the heart a lighted shrine,
Their feet will glide with fire-of-gold
The green roads of the Never-Old.*

*They who can put the self aside
And in Love's saddle leap and ride,
Their eyes will see the gates unfol'd
The green roads of the Never-Old.*

—Edwin Markham.

Christians, who quite naturally interpreted Christ along entirely Jewish lines. Christianity was bigger than the Bible, as it was bigger than our theologies and explanations of its working-to-day.

Some simple-minded Christians may be puzzled and upset by such words from a theological professor. They may be helped by the consideration of the following weighty passage (the force of which can be appreciated by the humblest reader) which comes from one of the very greatest of Presbyterian scholars, the late Prof. James Orr:—"The claim made for the Bible is one that can be put to the test. The Bible influences the world, through the many-sided revelations of God's character and will it contains; it specially influences it through the historical image, and the moral and spiritual teaching of Christ in the Gospels, and through the hopes, promises, exhortations and motives, in which the apostolic writings abound. We speak with gratitude of the profound influence which has been exercised on the world by Christianity. But it is to be remembered that Christianity only comes to men, and is kept alive in their memories and hearts, through the Bible—through the possession, translation, diffusion, and devout and prayerful reading, preaching, study, and teaching of the written Word. Without the Bible to revert to, keeping the truth fresh and living, the image of the Master would long since have been blurred and distorted beyond recognition. His gospel would have been perverted beyond recovery by corrupt human tradition. His doctrines and moral teaching, with those of his apostles, would have been buried under a mountain load of human inventions.

"It is not, therefore, an exaggeration to say that it is the Bible which has preserved Christianity to the world. If, as we believe, the religion of Jesus is the hope of the world, it is the possession of the Bible conveying and maintaining the knowledge of that religion, which makes the hope possible. In saying that Christianity is the hope of the world, we use nearly equivalent expressions." These words from one of the greatest of modern theologians may be a useful corrective of the Sydney professor's unwise and dangerous utterances.

Small Things.

The handclasp that is warm and true,
That says, "I share each joy with you";
The look that says, "I love you well,"
Conveying more than words can tell;
The flower picked by loving hand,
That whispers, "Dear, I understand"—
Small things, perhaps, but O the power
To cheer and bless the darkest hour!

The smile so loving, kind, and true,
That says, "I still have faith in you";
The eyes with tears that overflow
Because my heart is filled with woe;
The simple, honest, heartfelt plea
Of prayer that's offered up for me—
Small things—ah, no! for these alone
Have power to lead me near God's throne.

—Cora M. V. Preble.

Interpreting the Life of Christ.

A Recommendation.

Ethelbert Davis.

One of the recommendations made by the retiring Home Mission Committee to the New South Wales Conference was, that in the work of the coming year special attention be given to "Emphasising the need of a truer interpretation of the life of Christ, by strict devotion to private prayer and Bible study, and regular attendance at the services of the church." Every earnest man and woman amongst us who has the work at heart will endorse that. No one will deny that there is need for a truer personal consecration to Christ; so that, as his representatives, we shall faithfully and correctly represent him to the world.

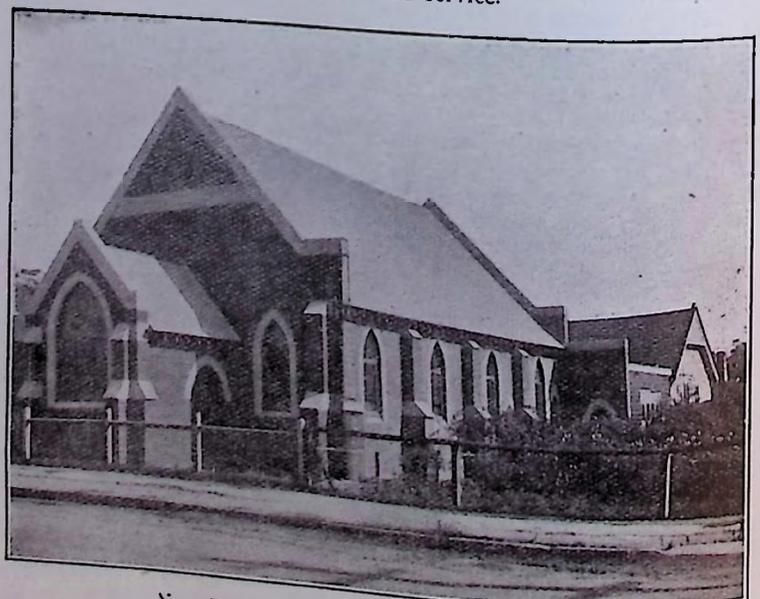
The world is not asking, as some claim, for a new Christ; it is asking that the church give a practical interpretation of the Christ of Galilee. The world is not demanding a new gospel, but is challenging us to live and practise the old gospel, the gospel we preach. Men and women are not reading the four Gospels so much as they are the "fifth Gospel." Those who are not interested in the gospel according to Matthew, or the Gospel according to John, are mightily interested in the gospel according to us.

As the religion of Jesus Christ is not simply a system of morals, or a set of doctrines to be believed, but a life to be lived, it is the life that counts. We need to be continually reminded that no amount of doctrinal soundness can atone for looseness in living. Our church work will succeed when we are prepared to live as we preach. Our blessed Master will be loved and honored more by others, when they see us giving to him the honor we claim to be due unto him.

The spirit of that recommendation is in strict conformity to the objects of our plea,

the exaltation of Christ to his rightful place in the life of the individual, as well as in the life of the church. It is a timely reminder, "putting us in remembrance" of our personal obligations to Christ and his church. We welcome it as expressing our determination to get back to New Testament living, as well as to New Testament teaching. It is certainly not amiss to do as the pioneers did, dwell much on "the importance and necessity of personal reformation, a reformation not consisting merely in a return to the primitive order of worship in the congregations, but in a return to primitive holiness of heart and life—to that purity and peaceableness and gentleness and goodness and patience and forbearance and longsuffering, those breathings of soul after the mind that was in Christ—to that spirit of humble, fervent, constant prayer to him whose eyes are over the righteous, and whose ears are open to their prayers; and that spirit of deep concern for the conversion of the world—the conversion of our neighbors and our children, which characterised the first Christians."

We are making the greatest contribution to the restoration of the apostolic order of things when we translate the faith of the living Christ into our own lives. Constant prayer will keep us in touch with Christ, the source of all our strength; earnest Bible study will reveal to us more of his sacred will, to which our wills must conform; while regular attendance at the services of the church will convince the community that we are serious when we say that we believe the church to be a divine institution, and will give added weight to our united witness for Christ, and greater power to our organised service.



New Church Building at Chatswood, N.S.W.
Opened on May 6, 1923. An account of the opening services appears elsewhere in this issue.

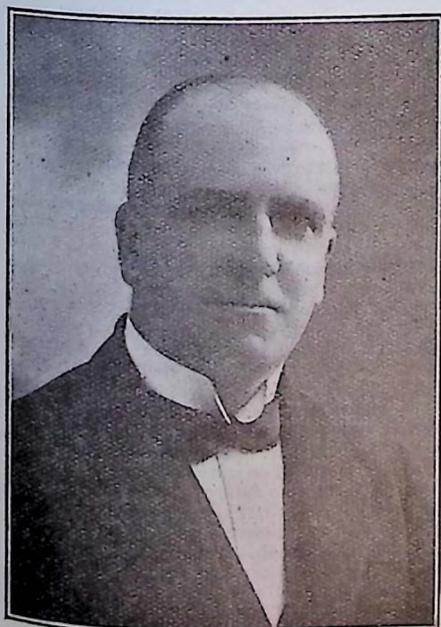
Christian Union.

Does the New Testament Provide a Basis?

The Perth public press reported a recent sermon preached on the above theme by Thos. Hagger, as follows:—

In the course of his sermon the preacher said that disunity among the people of God was a sin against God and a crime against humanity—a sin because it is a violation of the divine law of unity, and a crime because it causes tremendous waste in Christian effort and hinders the decision of men for Christ. Although in times past men gloried in the divisions that existed to-day most deplore the fact, recognise the wrong, and desire unity. In the discussions which are taking place on the subject, necessarily the basis occupies a large place. Many would have us go back to the human creeds of the fourth century for such, while others suggest that some new creedal basis be drawn up to-day. The latter is altogether too modern, while the former stops several centuries too soon. Why should we stop in the fourth century? Why not go back a little farther and get to Christ and the apostles? But if we do go right back to the New Testament, shall we there find a basis provided for the unity we desire?

It was suggested by the Lambeth Conference that unity will involve "the whole-hearted acceptance of the Holy Scriptures as the record of God's revelation of himself, and as being the rule and ultimate standard of faith." That suggestion is in harmony with the teaching of the Scripture itself, and that being so, there can scarcely be any room for the so-called Apostles' Creed, the



Mr. J. Whelan,
Preacher of the Church at Chatswood, and
President of our N.S.W. Conference.

Nicene, or any other human creed. The New Testament constitutes the rule of faith and practice for Christians. To that sacred book must we go, and our faith and practice should be adjusted to harmonise therewith. The first Christians were united, and they did not need a human creed, or humanly compiled regulations of any kind to hold them together. The teaching which we now have in the New Testament was sufficient. There is not one doctrine, or one practice that is essential to unity that is not taught in the New Testament. Any doctrine or any practice not taught there is not only not necessary, but is a positive hindrance to the accomplishment of Christian unity.

In these modern times the churches known as Churches of Christ are a splendid example of unity brought about on the teaching of the New Testament, and without any human creed or platform. Men in different parts of the world, and unknown to each other, set out to find the New Testament position and Christian union, and came to practically the same conclusions, and when they came into contact with each other, united their forces. And now, after about 130 years' effort, they number nearly two million members, and have suffered no more, and possibly less, from division than have those Christian people who have had human creeds to hold them together. When we go back to the New Testament for a union platform, we find that in Ephesians 4: 3-6 we are told to endeavor "to keep the unity of the Spirit in the bond of peace." And that is said to consist of "one Body," "one Spirit," "one Lord," "one faith," "one baptism," and "one God." We must not add to these items, nor should we take any away. We must not attempt to tamper with any, but upon that basis seek for Christian union. The Churches of Christ plead for union on that basis, a basis provided by the Spirit of God in the New Testament. Their cry is: "Back to Christ and the New Testament, that we may be one in him, and that the world may believe in his name." The sermon closed with an earnest appeal to men and women to decide for Christ and the New Testament position.

Trust.

The infant's lowliness is not yet humility; for it is instinct rather than virtue. It makes no claims, thinks no lofty thoughts of self; in fact, has scarcely begun to know that it is a self at all. On the other hand, clinging trust is the infant's life. It, too, is rudimentary and instinctive, but the impulse which makes the babe nestle in its mother's bosom may well stand for a picture of the conscious trust which the children of the kingdom must have. The child's instinct is the man's virtue.—Alexander Maclaren.

Money's Limits.

Let us suppose that we could buy back the wasted strength of our yesterdays. Would there be any buyers? Suppose we could put our money on the counter and have the dead and deadly weight of guilt taken out of our past! Would there be any clients? If rivers of corruption could be changed into sweet springs! If we could deal with the old waste! Would there be many to do business? Would many come to the market to buy a new beginning, a fresh volume, a clean leaf? Would there be many customers, all of them keen to buy back the years which the canker-worm hath eaten? I certainly think there would be a vast procession.

But there is no such market. The treasure cannot be bought. Money is not a recognised currency in this wonderful realm. The thing is not sold; it is given. God gives in that he forgives, and in the forgiveness the heredity of a wicked past is completely changed. God takes a man's past which is like a sword, and by forgiveness he transforms it into a ploughshare. God takes a past which is like a deadly spear, and he changes it into a pruning-hook. When God forgives our past, the rivers from the desolate land become sweet. God restores the years which the cankerworm hath eaten. The forgiven man is a new man, a new creation, endowed with eternal life. But this treasure cannot be bought. It is only a gift. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." It is all a gift.

And from all this it becomes abundantly clear that the power of money has very severe limits. Money cannot pass the frontier lines of the spirit. Money cannot buy a single one of the things which matter most. Money cannot buy love, joy, peace, gentleness, goodness, meekness, faith. And because we cannot buy the things of the spirit, we are too proud to take them for nothing. And the Word remains, final and absolute. "Blessed are the poor in spirit; for theirs is the kingdom of heaven."—J. H. Jowett, in the "Continent."

If I Can Live.

If I can live,
To make some pale face brighter and to give
A second lustre to some tear-dimmed eye
Or e'en impart
One throb of comfort to an aching heart,
Or cheer some wayworn soul in passing by;

If I can lend
A strong hand to the fallen, or defend
The right against a single envious strain,
My life though bare
Perhaps, of much that seemeth dear and fair
To us of earth, will not have been in vain.

The purest joy,
Most near to heaven, far from earth's alloy,
Is bidding cloud give way to sun and shine;
And 'twill be well,
If on that day of days the angels tell
Of me, she did her best for one of thine.

—Helen Hunt Jackson.

Religious Notes and News.

He Giveth Rain.

During the past week there have been gracious showers. There appears to be the promise of more to follow. The long spell of dry weather running almost through the autumn has been disquieting and inconvenient to many. It sounded like old times to hear of water being carted for domestic purposes and stock having to be shifted to where there was some water available. It is not an un-mixed evil when drought comes if it helps to make men conscious of their dependence upon God. We cannot get on without God. We may think we can, but there is a limit to the things that man can do. "The early and the latter rains," to use the old phrase, come from Him. The showers that have fallen will start the grass and encourage the sowing of grain. There should be a giving of thanks and the continuance of prayer for the mercies of God. When it comes we must not forget the Giver. This is part of our function as churches to keep this thing in mind.—"Spectator."

50,000 Marks per Volume.

Germany to-day is not one nation; it is a series of communities, all in varying economic conditions. The power-wielding classes are widely reputed to be wealthy, while the less fortunate are loaded with intolerable burdens. Unhappily, it is the students in Germany—as elsewhere in Central and Eastern Europe—who are suffering the greatest hardships, and some revelations of their difficulties were made by Dr. Deissmann at a meeting in London last week. The American custom, by which students work to support themselves out of term-time, is now operating (on more exacting lines) in Germany. Many of the students there are engaged in exceedingly exhausting manual labor—in mines and metal factories—to enable them to secure the means of support during a university course. Educational text-books have risen to as much as 50,000 Marks for a single volume—which means that theological students and others are fighting a heart-breaking battle. Through it all, however, the comforting power of the Holy Spirit may be seen working within the students' hearts: "Here, with the rocks threatening over me," exclaimed one who was serving as a quarry-navy, "I learned again to pray!"

The Lord's Column.

"Wait a moment until I look over the Lord's Column."

"He big business man. I'm afraid to go in his office—he frown"—then with a shrug of his shoulders. "If you collector for French Mission, you must go place you don't want. It not nice job, but someone has to go."

I smiled as I listened to this erect, gentlemanly young French pastor of one of our Grande Ligne French Baptist churches in Quebec province, Canada.

Continuing, he said, "Bimby after he look through big book in his desk he seem glad, he pleased like, he say, 'Ah! I see! I see! last year I give your collector contribution—this year I give you more.'"

"He hand me nice big cheque. All the time I think surprised, 'The Lord's Column! The Lord's Column!' Never heard that before, so I ask him and he say, 'In my books I have a column for the Lord's Tenthis of my business. When some one come collect, I'm ready.'"

"He talk as if I give him great pleasure, but it's me that have the pleasure. I go away feeling very happy, and he shakes my hands same, he's happy. It's good plan, very good plan. I tell my wife, our salary not big, but our family get bigger all the time. My wife agree, so we, too, start the Lord's Column. We find it work fine. It's good way. When a year pass it's all right the same. Some way never miss it. It's good plan—very good plan."—Margaret E. Edwards Cole, Ottawa, Ontario.

New Zealand Churches of Christ.

The Home Mission Executive in its report to Conference stated that the year had been a very difficult one in many respects, especially from the financial standpoint. The total revenue for the year was £2859/7/-, an increase of £718/1/8 over the previous year. Expenditure totalled £2970/2/6, an increase of £489/2/- as compared with last year. The overdraft to-day stands at £610. The report further stated that the Organising Secretary, G. P. Cuttriss, had located with South Dunedin church towards the close of the financial year. There had been several changes of evangelists in the various fields. Missions had been held at Nelson, South Dunedin, and St. Albans, by G. P. Cuttriss, also by N. G. Noble at Levin, Hawera and New Plymouth. It is the aim of the committee to keep before assisted churches the ideal of becoming independent of help as progress is made, and in two fields the churches had become self-supporting during the year. In order to keep Home Mission funds up to standard a suggestion was made by the executive, and agreed to by Conference, that assisted churches should pay subsidies even when they were without preachers, the executive being responsible for supply at such times. Total membership this year stood at 3324, an increase of 84 over last year. Additions by faith and obedience were 132, additions from the Bible Schools totalled 117.

Appreciation of J. Inglis Wright.

Our N.Z. Conference enthusiastically carried the following resolution:—

"That whereas it has pleased Almighty God to lay upon the Churches of Christ in the Dominion of New Zealand the evangelisation and care of mission fields of South Africa, and that, whereas for the past seventeen years our Brother John Inglis Wright, the General Secretary of our Foreign Mission Council, has with unflinching vision and strong purpose urged upon us the clear divine call to enter and possess these fields.

"Now be it resolved by this Conference assembled that we give thanks to Almighty God for the splendid reports of progress, and the opening sphere of service; and in the power and spirit of this Conference we pledge ourselves anew to the cause of world-wide missions.

"Further, be it resolved that we place upon record our high appreciation of the long and devoted advocacy of Bro. Wright, and that we congratulate our General Secretary upon the attainment, after many years, of a condition of efficiency and progress, with the promise of brighter years to come.

"And that further, we humbly pray our Father in heaven that the wise guidance and administrative care of our General Secretary be long spared for the benefit of the Foreign Mission work of the brotherhood.

"And further, that a copy of this resolution be forwarded to the Foreign Mission Council with instructions to have it engrossed or illuminated and forwarded to Bro. J. Inglis Wright."

Retirement of T. H. Darlow.

At the last meeting of the committee of the British and Foreign Bible Society, says the "British Weekly," the chairman, for himself and his colleagues, bade good-bye to Mr. T. H. Darlow, who for twenty-five years had been the Society's literary superintendent, and who, at the end of this month, retires under the age-limit rule. Sir Charles Owen expressed, for all the members present, their appreciation of the great ability, skill and excellence with which Mr. Darlow had carried out the duties of his office. Each annual report of the work done was of the highest order. Especial praise was due to him for the yearly Popular Report, twenty issues of which had appeared before. Other societies copied its form, but none has equalled its literary excellence or attrac-

The Society's monthly magazines took a new place under Mr. Darlow's editorship. "The Bible in the World," for the variety and value of its contents and the beauty of its illustrations, rose to a much larger circulation, which has steadily increased. Its first article month by month has been from the editor's pen, and it may here be stated that some of our foremost preachers kept and found in these inspiration for their work. The "Gleanings for the Young" has maintained a very high place among the Society's juvenile friends. He edited a volume of George Borrow's letters which were found in the Bible House, and wrote several small books and booklets, as well as magazine articles; but his *Magnum opus* was, in co-operation with Dr. Moule, the production of "The Historical Catalogue of Printed Bibles," which took twelve years to finish, and which is the standard catalogue of its kind for completeness, fulness and accuracy.

Several members of the committee, as well as Mr. Darlow's colleagues, spoke in admiration of his character and of the valuable services which he had rendered to the Society. His colleagues in the Bible House and in the country have prepared for him valuable tokens of their affection and good will.

Kellems at Eugene, Ore., U.S.A.

The evangelistic meeting under the leadership of Evangelist Jesse R. Kellems and Song Evangelist Charles H. Richards has closed. In many ways this meeting was unique, and it was watched with a great deal of interest by many because both the evangelists were Eugene boys, and people wondered whether in their home town their usual success would attend a meeting. No one who attended the services would have any further doubts as to the matter. It was a wonderful meeting in every way. There were 267 added during the six weeks, 126 of the number being confessions and 121 by letter and statement. There was not a single invitation during the entire meeting but what one or more responded to the gospel plea.

Jesse Kellems is pre-eminently a doctrinal preacher. Never in all my experience have I heard as many of the fundamental themes presented as were discussed during this meeting. Night after night with tremendous power he presented those themes so dear to all who believe the plea for the restoration of New Testament Christianity. Every sermon was one of power delivered in a manner that caused people to think and study. The people of Eugene were thrilled with the messages.

Harold Richards was just as great in his line as was the preacher. He directed a choir of eighty voices in a masterful way. As soloist and director he won the hearts of the people of this city.

The additions were of a high type. There were 109 men and boys and 158 women and girls. The finances of the meeting were easily cared for, every expense met and considerable money left in the treasury. This has been a wonderful experience in the history of this church. We are in a most prosperous condition. Never was a church more united in its plans for the future, and the great membership of more than twelve hundred souls is rejoicing in the possibilities that are ours.

The past four years of the church's life—with which I am familiar as minister—have shown remarkable growth in every line. Our debt that has burdened us so heavily for years is now but 1500 dollars, and another payment of 500 dollars will be made on April 1. The increase in the Sunday School rooms and seating capacity of the church has added wonderfully to our equipment. We are facing the future with the brightest prospects we have had. This great church touches the lives of many young people in this educational centre. The school is in its most prosperous year, and added to its progress is the development of the great hospital now under construction. This will be a splendid hospital, the first unit of which is to cost 150,000 dollars. The stay of Kellems and Richards in this place during the meeting was a tremendous uplift to the students of Eugene Bible University.—E. V. Stivers, in American "Christian Standard."

"The Sure Word of God."

Loving the Author.

Chas. Hale.

Herein was the secret and it made all the difference, for she cherished the book because she loved the author. Being asked by her lover if she had ever read a certain book, she replied, "No, only extracts from it, and not impressed by it, but who is the author?" "I am," he replied, "and will you promise to read it through for yourself, and give me your judgment?" She promised, and read it through, and came back with the joyful exclamation, "Wonderful! delightful! I could read it over and over again." Yes! she treasured the book because she loved the author. Doubtless many who read these lines treasure the Bible as the sure Word of God because they love the Author—they have become sons and daughters of God by obedience to the requirements of the gospel of Christ, have been begotten again to a living hope. Thank God for such; but there is a numerous host of people not in this happy condition, people who only read extracts from the Bible, or know nothing at all of its contents, or perhaps read with a desire of fault-finding. To such we would say, We want you on the side of God and the Bible: we wish you well, and desire to see you on the winning side, and would like to relieve you of many

False impressions

based on principles hostile to *the Book*, but will never succeed in doing you any really substantial good. Perhaps there is much in the social condition of the bulk of the poorer class which leads them to look with soured, and even exasperated feeling, at the religion which professes to be drawn from the Bible. This is more especially true of those who are poorly paid, and trade is subject to frequent depressions, and who have to contend most with the grasping spirit of competition, and who have, in short, been treated in too many cases by their employers as if they were mere machines, neither endowed with affection nor possessed of rights. In such circumstances as these, and when there is all the additional aggravation of looking upon the gilded pomp and splendor which have followed in the wake of commercial enterprise—when the extremes of poverty and wealth thus meet—it is not easy under these conditions for the natural man to cherish tender thoughts either of God or man. He feels in his poverty—which in too many cases, alas! is aggravated by intemperate habits—a justification, as it were, for strong and daring unbelief, and a kind of satisfaction that he can harbor his own dark thoughts against man, and God, and the Bible. He is wrong, and this is a false impression. It has often been my lot to see, even in the midst of all these unfavorable circumstances, the family altar beneath the roof of pious poverty, daily surrounded by a family long out of employment, and on the verge of actual want, and hear the earnest prayer rise from a father's bleeding heart that God would grant him grace and patience until relief came. It has come, and the family have proved that God is still the loving God, and helps those who put their trust in him. False impressions of God and the Bible do not help, but faith in the promises of God is always helpful.

In many cases the charge against the employer is true; but, thank God! there are many honorable exceptions; and Bible principles, rightly apprehended and followed out, will increase the number of these. But, in the meantime, the reasoning of many working men is simply this reasoning, false and cruel, at least so far as the Bible is concerned, however justly drawn it may be from certain embellishments of so-called Christianity—"The wealthy merchant, the successful manufacturer, the man with the gold ring, the rich and the aristocrat, are the men whom the church delights to honor, and to whom the clergy or ministers are ever anxious to pay court; but as for the poor famishing thousands, for those who would gladly toil if they could but get it, and for those who toil as

if working for death itself, the Bible cares but little, and the church priesthood far less." Such are the dark thoughts, which, accompanied with fierce invective, find vent in many a workshop, and in the midst of many a group of workmen, when brought together at a leisure hour. But whilst there is much sad truth in some of these statements, and whilst the circumstances are much to be deplored that have forced such a painful conviction upon the minds of many working men, the Bible surely is not to be blamed; for if our social condition is bad, even with all the Bible influence that is in operation, what would the condition of the working classes be without the Bible, and all the benevolent appliances which it has called into being? Let us get rid of false impressions, brother, and not throw chart and compass overboard because of careless mariners' failure to be guided aright.

Our social condition

is indeed a problem, but Bible principles can remedy all this, and will yet do it. The spirit which God has breathed into this Book will yet bring light out of darkness, and beauty out of chaos. It must be admitted that there is much wrong and out of joint in our social condition. The reason of all this confusion is simply because our fallen world has not been fully guided by the principles nor pervaded by the spirit of the sure Word of God contained in the Bible. In the meantime let every working man or other man be assured that the Bible is emphatically his Book; and whilst the Bible is adapted to all men, and whilst it never sacrifices any class to another, it contains many special injunctions of a benevolent character regarding the poor. It looks upon him in a most kindly spirit, and with an earnest desire to do him good. The greatest of its heroes were taken from the humble walks of life. David was a shepherd boy upon the mountains of Judea; Moses kept the flock of Jethro in the solitudes of Arabia; Elisha was following his oxen at the plough, when Elisha the Tishbite, who also seems to have been reared amidst the obscure retreats of humble life, threw his inspiring mantle around him. The prophets were not dandled upon the lap of ease, but theirs was a life of rugged poverty, struggle and toil. Jesus himself was the greatest poor man that ever lived; and the men that he chose for his own immediate followers, to spread his religion after he was gone, were for the most part, in point of worldly circumstances, much in the same position with the fishermen that are to be found every day upon our coasts. These characters were all lifted by trusting in the same Word of God.

Learn to discriminate.

Yes! If we would really know what is in the Bible, and what is not, we need to discriminate, in order to discover what is embodied in its pages, and what is purely indigenous to sects and systems—between what is of Divine principle, and what is held of merely human growth, before you condemn the Bible for errors with which it cannot be justly charged. Man, read for thyself. You may have received many false impressions of the Bible, not from your own perusal of the Book, but merely from the expressed opinions of some of your associates, or from reckless and superficial books which give but a miserably one-sided view of the question. The fault of some is to read the Book with a distinct wish to prove the Bible untrue. They come with false impressions, and do not wish these to be removed, but rather confirmed. Is it any wonder if they get what they are looking for?

The writer has merely glanced at some of the prejudices and false impressions which deter some from a fair and candid perusal of the Bible. Glad shall we be if any false impressions have been softened, or removed altogether, and this Book

elevated to its proper position and place in the estimation of doubters among rich or poor; for the Bible is the guide of all, and especially a friend to the poor. Its mission is to bless you, and you will find the sure Word of God your true friend, and the sympathy and salvation of the divine Man of Sorrows the best friendship, and the highest good you can possess amid all the hostile environments of your lot, and struggles peculiar to your case.

We commend the Bible to your careful and affectionate perusal. There may be much in your social circumstances to justify, in your apprehension, a course of alienation from this Book, and feelings of suspicion towards all who profess to believe it. We do not seek to underrate the evils which you have long felt, nor justify the conduct of those who profess to believe the Bible; but rather seek to vindicate the claims of this Book to your affectionate regard, and to your careful study, upon its own intrinsic merits, and apart altogether from the conduct of either one or another.

We shall be glad to hear of you getting into the Christian race, looking unto Jesus, the author and finisher of our faith. He overcame by the Word of God, whose promises are all yea and amen in Christ Jesus.

Helping Others to Preach the Gospel.

The following is a copy of a letter which has just been posted by the Organiser to a thousand regular subscribers to the funds of the College of the Bible. It is reprinted here in the hope that it may secure the attention of some who could help in a time of need.

"I take pleasure in sending you a Statement of receipts and Expenditure for the year 1922, and think you will be interested in looking over the figures. The Board of Management, and all concerned, are very grateful to brethren and sisters for their help, and recognise that their gifts are a very real contribution to the work of preaching the gospel, for which the College stands.

"Good news continues to reach us concerning the work of former students. At the Universities Glen Iris men are gaining distinction. On the mission fields of China and India, notable work is being done by men and women who once were with us, while at home, both in the evangelistic field and the ordinary work of the church, our representatives are making good.

"The present year has opened well for the College in many ways. For the first time for many years all of the States and New Zealand are represented in the student body. The total enrolment is larger than in any former year. Lady students number fourteen, which is many more than ever before. Of those now enrolled twenty-five have the foreign field definitely in mind. All these are hopeful signs, and for them we thank God and take courage.

"You will not find it difficult to understand that this growing work demands more and more money. While much has been done for the comfort of students, there remains much that could be done were funds available. Just now we are not so much concerned about money for extension as for the keeping going of our present work. For this we are seriously in need of funds, our treasury being empty and our bank account largely overdrawn. We are therefore making our appeal to the brotherhood, and confidently expect the brethren to respond liberally and promptly."

The work at Glen Iris has always been supported chiefly by private donations. It is probable that the majority of our people have at some time been invited to become annual contributors to College work, but there must be many who have never been reached by the Organiser. Any brother or sister who can send a donation now for this work, or who can undertake to send each year a sum of money, large or small, is most cordially asked and urged to write to Bro. Reg. Fennis, Glen Iris, Victoria.

A Wanderer in Wonderland.

Jas. E. Thomas.

The fortune of misfortune.

In his splendid studies on the Epistle to the Philippians Dr. Jowett has a very fine chapter dealing with Paul's statement that "the things which happened unto me have fallen out rather unto the progress of the gospel." He calls this "the fortune of misfortune"—and emphasises the blessing that came to Paul and the cause of Christ through his misfortune and imprisonment. This is a splendid philosophy, and one that has appealed much to me, during my enforced holiday. When the doctor told me that I must either take a complete rest, and go right away from my work, or else possibly have to give up altogether, it was with great reluctance that I left the dear old church at Lygon-st. to follow his advice. When some of my friends who had been benefited by the beautiful climate and enchanting scenery of New Zealand advised me to go there, I tried to get a companion in travel before deciding to go, but was unable to do so. At last I resolved to go alone, but when it came to the farewelling of loved ones, it would have been much easier to change my mind and stay at home. I felt that my trip was a kind of pilgrimage among strangers in an unknown land, and yet I knew that it would be my privilege to meet many of like precious faith—and this was my consolation as I boarded the steamer "Marama," at Sydney. As I look back on those seven happy weeks that I spent in weird and wonderful New Zealand, I could truly head these little articles, "The Fortune of Misfortune": but perhaps my feelings are just as accurately described when I call myself a wanderer in wonderland. The train journey to Sydney was the loneliest part of my trip. There were several brethren to meet me in Sydney, and no one who knows the good folks there will ever feel lonely in that great city. A kindly company came to wave God-speed, and we sailed away on a glorious day, bound for Auckland.

Becalmed.

Unfortunately there was a disagreement between the union and non-union men that together made up the crew of our good ship. It had been pay day, and plentiful supplies of bottles seemed to be on hand. Before we got far there was a fight, and some of the men were injured, one somewhat badly. On this great steamer there was not even a stretcher, so the unconscious man was carried off on some pieces of board. We were anchored out in the harbor, and lay there for nearly thirty hours. The wounded were taken ashore, as well as a poor man who became ill, while others were brought out to take the place of the men who were landed. It was certainly a beautiful spot to be becalmed, and the two hundred passengers took the situation in the spirit of Pollyanna, and were glad things were no worse. When we did start the voyage was delightful, and the sea was kind to us. There was scarcely a ripple on the ocean for four days, and we came safely to anchor in the beautiful harbor at Auckland by 9 o'clock at night, but it did not seem convenient to the doctor to come and have his formal inspection of the passengers, so we were permitted to see the lights from afar, and wait for the morning.

Through the gates.

It is no easy matter to get into New Zealand. All have to sign a declaration of loyalty, and give such pre-war assurances that recently caused Archbishop Julius to become indignant. In the morning we had to hold up our hands before the doctor in a most farcical manner in order to give him assurance that we were not suffering from bubonic plague. This seemed to be the only malady he was looking out for. He then graciously permitted all to land.

Beautiful Auckland.

It was a great joy to me to be met by Bro. Ralph Gebbie, and also by Bro. Murray Glaister with his motor car. The welcome of these brethren and Bro. Carr, who was with them, made me feel that I had come to the home of friends. I was the guest in the hospitable home of Mr. and Mrs. Gebbie while in Auckland. The genial Bro. Glaister is one of the leading barristers of the city, and an exceedingly busy man, but his kindly heart led him to give much time to showing me the beauties of the city and its surroundings. It certainly is a most imposing panorama to view Auckland from One Tree Hill. The stretch of the Waitamata Harbor on one side and the Manukau on the other, with six miles of coastline that the city touches, make a scene that is unsurpassed for beauty in any place that I have seen. The harbor itself is really double, and while it is not so picturesque as the Sydney Harbor, with its many wonderful bays, yet it has a fascinating beauty that lives in the memory as unique. The streets of Auckland, especially Queen-st., and Karangahape-road, have many fine structures, and everywhere there are signs of growth and prosperity.

Beautiful Parks.

The city is particularly fortunate in having had many wealthy philanthropic citizens who have given beautiful parks to the people. Cornwall Park, with its lovely acres, was the gift of Sir John Logan Campbell, a wealthy brewer, who was also a generous citizen. The old home in which he lived has been preserved and re-erected in the park. His monument on One Tree Hill bears the same Latin inscription as that of Sir Christopher Wren in St. Paul's Cathedral, "If you would see my monument, look around you." Another benefactor named Cosley gave a splendid home for the poor. There is a fine home for old soldiers that does credit to the city. Myers Park is a splendid gift to the people from another brewer. There seems to be money in the brewery business.

In Nine Years: Dedication Service at Chatswood, N.S.W.

"This stone was laid 25th November, 1922, to commemorate the erection of this building for the worship of God."

This is the unadorned inscription on a building that is simple and refined in every line. Not lavish, not elaborate, but in every feature reflecting an artist's hand and mind given to the service of God. It is a building that is the material expression of the spirit of those who will worship in it—lives closely interwoven in sacrifice and service, and is itself a veritable hymn of praise.

The official opening was on a Sunday morning—the first gathering, round the Master's table. Throwing wide the doors, Mrs. Whelan declared the building "now open for the glory and worship of God." There was scarcely room for all who came. Bro. Whelan presided over a quiet and reverent service. The building was first set apart for its great purpose by Bro. James Hunter, who had also set the stone in the foundation. Bro. Bagley, the church's first preacher, delivered the address, and it was good.

Most of the visitors and members remained for lunch. The sisters provided a generous hospitality. About 150 remained for tea as well.

The young people's service in the afternoon was inspiring. The congregation overflowed the building again. The scholars sang in their own irresistible way, and Bren, Bagley, Haddon and Whelan gave delightful addresses.

The building was hopelessly inadequate to accommodate the evening congregation, every avail-

Among the churches.

It was a great joy to me to be at the service at Dominion-road on Sunday morning, and to give a greeting from our Victorian churches, and a little message. There is a fine band of workers in this church, and it seemed to me to be a most promising and attractive field of labor. In the afternoon I visited the Bible School at Ponsonby-road, where Bro. A. C. Perkins is the capable and enthusiastic secretary. I had the privilege of being at the evening service, and hearing a fine message from Bro. Ralph Gebbie. I gave my greeting to the folks and had a little part in the service. Both Bro. and Sister Gebbie are greatly beloved of the people here, and are doing a fine work in this important field.

From house to house.

While in Auckland it was my privilege to call on Bro. and Sister Charles Watt, who were so kind to me when I called there on the way to Kentucky nearly twenty years ago. Our brother is a veteran preacher, but he says he feels young, and still capable of doing much for the Master. I saw the widow of the late beloved A. J. Turner, who is now an invalid. She is surrounded by her splendid daughters, who minister to her, and is a bright example of a joyous sufferer. She is a wonderful witness for Jesus. I had a delightful visit to Bro. and Sister F. W. Greenwood, at Mount Eden. I saw Bren, A. M. Bryden, T. J. Bull, Russell Dick, Mrs. C. Fleming McDonald, and many more who had kind remembrances of the Australian brethren. A happy visit to Bro. and Sister F. Evans's beautiful home at Devonport, and to the seaside home of Bro. Ernest Vickery at Castor Bay, enabled me to see more of the magnificent surroundings of the Queen City of the Dominion. I had the joy, too, of seeing Sister Grace Metzenthin, and of wishing her God's rich blessing in her labors in China. She is greatly beloved wherever she is known in New Zealand churches, and carries the good will of many who fondly remember her there.

It would have been a great pleasure to have accepted the hospitality so kindly offered, and to have remained a long while among such splendid and warm-hearted people, but I had to move southward. It was with fond memories of many new friendships and of a happy visit, that I took the express train to wonderful and weird Rotorua.

able bit of space was used. The church's advance is having an impressive effect on the community. Chas. C. S. Rush read the Scripture, and Mrs. Fox sang "There is a green hill far away." On the programme for the evening was written this: "We preach Christ crucified." Bro. Bagley was the preacher, and he did. The invitation was given, two responded—husband and wife.

In January, 1914, fifteen members met in the School of Arts. They appealed to the Home Mission Committee for help. It was given. Then the clouds of war gathered, and now peace. Then a small Home Mission beginning, now the memory of the sixth of May.

For the fourth time in two days the building was filled. On Monday the gathering was of a public nature, and there were scores of visitors from sister churches. The chairman was Bro. W. H. Hall. Appreciative messages of greeting were given by the preachers of other Chatswood churches. Musical items were contributed by Miss Little, Mrs. Atack, and Miss Murray, Male Quartette, and the choir. The gathering expressed its entire satisfaction with the building and recorded its appreciation of Bro. Graham's good work. On the platform were the Federal President, the Victorian Home Mission Organiser, and the State President. Bren, Harward and Bagley gave helpful and enlivening messages of faith and conquest, and Bro. Whelan feelingly and briefly brought to a close another memorable day.—C. R. Hall.

The Realm of the Bible School.

Conducted by W. B. Blakemore, B.A.

University Students' Dinner.

The third annual dinner to Church of Christ University students, past and present, held under the auspices of the Victorian Bible School and Young People's Department, took place on Monday evening, May 14. The officers and ladies of the Swanston-st. church again acted as "host." The function was held in the school hall. Twenty-eight University men and women were present; apologies were received from ten, regretting their inability to attend. Mr. R. Lyall presided. His words of welcome were supported by Bren. J. McGregor Abercrombie, Conference President; H. Kingsbury, and A. L. Gibson. Principal A. R. Main, M.A., and H. G. Clark, M.A., responded on behalf of the guests, and also extended, on behalf of past students, a welcome to the new students, of whom seven were present. Mr. L. E. Clay in a happy manner responded on behalf of the "freshers." Opportunity was taken to say farewell and express good wishes to Dr. J. H. Kelly, M.D., a member of Swanston-st. church, who was to leave by the "Hobson's Bay" on the 16th, for England, where he intends to spend a year in special study and hospital work. Dr. Kelly, in responding, gave expression to high ideals of service for the medical profession. Messrs. H. G. Clark, W. F. Nankivell and L. E. Clay contributed vocal items. A vote of thanks to the Swanston-st. officers and ladies, and the Bible School and Young People's Department, was moved by R. K. Whately, B.A., and seconded by L. C. McCallum, M.A., and carried with hearty acclamation. The Doxology and a prayer and Benediction by Bro. T. H. Scambler, B.A., Dip. Ed., brought the very pleasant function to a close.

Attendance Certificates Appreciated.

Miss E. M. Skinner, Superintendent of the Moreland (Vic.) Kindergarten and Primary Department, recently applied to the Bible School and Young People's Department for attendance certificates for ten of her kinders who have attended for 52 consecutive Sundays, also seals for those who had already received certificates. Miss Skinner says in writing, "We find the certificates a great encouragement to the children; they seem to be striving for more than the ordinary prize book." These certificates and seals for unbroken attendance are presented by the Bible School and Young People's Department on the superintendent or secretary stating the name of scholar and record of attendance. There is no expense to the school.

Worth While Work.

Bro. C. Young is entering upon his work at Ipswich, Queensland, with initiative and courage. His leadership is meeting with hearty response on the part of the brethren. A "Worth While" Bible Class has been inaugurated, with good attendance and good interest. Several members of the class have already confessed Christ, and have been added to the church, one being a man of about 50 years. Bro. Young also devotes time and thought to the boys and girls, and has had the courage to give them a place in the evening service. During March and April he gave short chats from "Pilgrim's Progress," just before the sermon. The following series, the last of which will be on May 27, no doubt has been followed with very keen interest.

- "A Rope, a Basket, and a Window."
- "A Walk, a Talk, and a Garden."
- "A Lump of Coal, Clean Hands, and a White Handkerchief."
- "Inquisitive Boys and Girls."
- "The Boy Whom Everybody Wants."

This series of talks was advertised on a neat little hand-bill addressed to girls and boys with a "You will be welcome; so will father and mother."

Bible School and Mother's Day.

The Carnegie (Vic.) Bible School officers and teachers were quick to seize the opportunity afforded by the Bible School Day, and the observance of Mother's Day. A circular was issued to all members of the church, and parents of scholars in the school, drawing attention to these functions, with the result that the attendances went over the top. Bible Schools' Day was the first point of attack, and an appeal was made for "all the school to be in church, and all the church to be in school." Some 66 scholars attended the morning meeting for worship on May 6, and the total attendance that morning was 145. In the afternoon 170 were present at the rally day session of the school. Officers of the church took part in the opening and closing exercises, and classes were held as usual. There was another large attendance at the evening worship. Special addresses morning and evening were given by the evangelist.



Fred Hudson, aged 11, a member of the new school at Southport, Tasmania, and winner of the Gold Medal, Division II, in recent examination conducted by the Bible School Union.

Mother's Day saw large congregations at all meetings. In the morning 123 were present, and Bro. A. T. Eaton gave a fine address. In the afternoon, 239 people attended Bible School, and a fine programme of recitations and songs was put through. Two interesting features may be noted. The Cradle Roll was called, and most of the babies were present to answer to their names. Each baby was given a text card as a memento of the occasion. Melbourne's stores were ransacked for suitable cards, and text cards were employed as a last resource. The other feature of the afternoon was the presentation to the ladies present who were over 60 years of a bouquet of white flowers each. Over a dozen ladies stood to indicate their age, and another half-dozen bouquets were sent to some who were prevented by the weather from attending. The kinders rendered two songs, and Bro. F.T. Saunders made an address on "Mothers: God's Remembrancers." In the evening there was another fine attendance to hear the address on "The Mother of Jesus." Further contributions to the Bible Schools Otinger lifted the amount from the church to £5/15/-, which, with the amounts added by the school and Bible Class, makes Carnegie's contribution this year £6/10/-. There may be more to come.

Erratum.

Teachers will note a misprint in Division I, Austral Graded Lessons, for June 3. "A Little Girl Helping Her Mother" should read "A Little Girl Helping Her Master."

A Prayer Meeting Topic.

Horace Kingsbury.

KEEPING OURSELVES IN THE LOVE OF GOD.

Scripture Lesson.—Jude 17-25.

Jude's brief letter is worthy of more than passing note. Many are familiar with the admonition to contend earnestly for the faith which was once for all delivered to the saints; and some delight to use the beautiful benediction with which the epistle closes. These passages, however, by no means exhaust the content of the letter. In its heart is an awful picture of certain persons who "slipped in by stealth" and for whom "the blackness of darkness hath been reserved for ever." This is followed by a tender appeal for constancy in the faith. Verses twenty and twenty-one are like a calm following a violent storm. The form of the exhortation is fourfold.

1. *Building up yourselves on your most holy faith.* In a sense we are builders of our own characters. The first essential is the sure foundation. Our most holy faith is our trust in God manifested to us in Jesus Christ. This is the *sine qua non* of Christian character. Learn from the architect how he cut through the soil, the sub-soil and the clay to reach the rock foundation, and then grasp the significance of Jude's figure. The only character that will stand the test of time and eternity is the one built on faith in God and his Son, Jesus Christ.

2. *Praying in the Holy Spirit.* Just what does this mean? Certainly not the voicing of our petulant desires, nor yet vain repetitions. Paul says, "The Spirit helpeth our infirmity; for we know not how to pray as we ought; but the Spirit himself maketh intercession for us with groanings which cannot be uttered; and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God" (Romans 8: 26, 27). Earnest and persistent prayerfulness contributes wonderfully to Christian character. God's great souls take time to be holy.

3. *Keep yourselves in the love of God.* How to do it—that's the question! I know how to keep in the love of my earthly father—by satisfying the desires of his heart concerning me. Jesus said to his disciples, "Even as the Father hath loved me, I also have loved you; abide ye in my love. If ye keep my commandments, ye shall abide in my love; even as I kept my Father's commandments, and abide in his love" (John 15: 9, 10). Our heavenly Father only wants us to do right. Let us find out his will, and lovingly do it, and live always in the circle of his love.

4. *Looking for the mercy of our Lord Jesus Christ unto eternal life.* The Saviour commended this attitude in his teaching about the two men who went up into the temple to pray. The one who went away justified rather than the other was the one who would not lift up so much as his eyes unto heaven, but smote his breast, saying, "God, be merciful to me, a sinner." (Luke 18: 9-14). In the Lord's mercy is our only hope, for our merits are nil, and our sins are many. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies" (2 Corinthians 1: 3). "According to his mercy he saved us" (Titus 2: 5). "Looking for the mercy of our Lord Jesus Christ unto eternal life." "He that seeketh findeth."

THINGS TO THINK ABOUT.

1. "In verses 20, 21 Jude combines the Father, the Son, and the Holy Ghost: and faith, hope and love."
2. Christian character building is not a thing of a day; it is a gradual and continuous process. Cp. Ephesians 4: 11-16.
3. Prayerful Christians are powerful Christians.
4. I am not able, but he is able. See the benediction, verses 24 and 25.
5. "If thou, Lord, shouldst mark iniquities, O Lord, who shall stand?" See Psalm 130: 3, 4.

Foreign Missions.

Conducted by G. T. Walden, M.A.

JULY 1.

Foreign Mission Day Offering.

STATE AIMS.

Victoria	£1750
Motto: "Our Greatest Offering."	
South Australia	£1750
Motto: "The Most Yet."	
New South Wales	£1000
Motto: "The Best Yet."	
Western Australia	£500
Queensland	£500
Tasmania	£100
	£5600

OTHER GIFTS AND OFFERINGS.

Children's Day	
Requests and Legacies	
Large Personal Gifts to Building Fund	£4400
Total	£10,000

FOREIGN MISSION DAY OFFERING,

JULY 1, 1923.

WHAT WILL YOU GIVE?

Deny Yourself Something "For Jesus' Sake."

SUGGESTIONS.

Do without lollies for a fortnight.
Stay away from the pictures.
Walk instead of going by tram.
Do without afternoon tea in town.
Do without something you usually have.
Do some special work and earn some extra money.
And give the money to the July 1 Foreign Mission Day Offering.

"Every little mite,
Every little measure,
Helps to spread the light,
Helps to swell the treasure."

"Which is the True Religion—Yours or Theirs?"

It is a great pleasure for me to write a few words of appreciation to those who, by their loving and hearty welcomes, have made this homecoming the happiest time in my life. It has made me think deeply, and in thinking I have been drawing contrasts.

One, somewhat of a scoffer, and not a professing Christian, asked me, "Well, which is the true religion, yours or theirs?" (i.e., Hindu). I replied, "Go out to India and see." I might have added, "Then come and experience with me the joy of a Christian welcome home." Never before did I realise so fully the blessedness of "the tie that binds." From the first step on shore at Fremantle, right down till the present moment, whether we had met in the flesh previously or not, the same hearty greetings, and loving words of welcome, have flowed freely on all sides.

Oh, the blessedness of Christian fellowship, affording a refuge in a land where apart from ordinary family relationships no demonstration of affection is ever seen. Who among India's teeming heathen ever cared if even their neighbors came and went? And if they are absolutely indifferent to even the claims of neighborliness, then how can they be interested in others of distant towns or districts? India has not heeded the divine command, "Thou shalt love thy neighbor as thyself." India's sons and daughters are not all "brethren and sisters" in Krishna, or Rama, or Shiva, or the other millions of gods and goddesses. They know nothing of the joy of Christian fellowship. They do not

"Share each other's woes,
Their mutual burdens bear."

Seldom or never
"for each other flows
The sympathising tear."

Men and women can sit and look on stolidly at the excruciating sufferings of others, and never lift a hand to help. But we have "not so learned Christ"; and the joy and brotherly-kindness, the sympathy and love which we experience every day of our lives is the outcome of the blessed fact that we are all "one in Christ Jesus."

It is to my mind a convincing proof of the reality of our faith, this blessed "tie that binds our hearts in Christian love"—that makes us brethren and sisters even before we clasp the extended hands of welcome, or exchange one word of greeting.

"Which is the true religion—theirs or yours?" Who, having experienced the warmth, and light, and love which is ours through Jesus Christ, would hesitate with an answer to this question?—V. R. Blake.

Miss Metzenthin Arrives at Hong Kong.

Miss Grace Metzenthin arrived in Hong Kong on April 14. The steamer had been delayed by rough weather. She was fortunate in finding a lady missionary at Hong Kong who was travelling to Yunnanfu. Bro. Anderson had also planned to meet her at Haiphong, where she begins her three days' train journey to Yunnanfu. She reports herself quite well, and although the journey was not as pleasant as it could have been, she says she would be quite willing to go through it again to go out to China.

"At Brisbane," she writes, "I had a most enjoyable time. Mr. and Mrs. Wendorf met me and took me to their home. During the afternoon Mr. Herriman came to see me, and Mrs. Wendorf had invited several ladies from the different churches to meet me, and we spent a very happy time altogether. On the way to Townsville we had very rough weather. One big wave came along and nearly washed me out of bed. I soon screwed up my porthole, and then in rushed the Chinese boys to bale out the water from the cabin. I really enjoyed the whole proceeding. I had not been so cool since I left Sydney. We remained at Cairns for shelter from the storm for three days, and while there went to the Barron Falls, and also spent one afternoon motoring round the district. I think Cairns very pretty, and the Falls are magnificent, but we were not sorry to leave again. We were forced to keep our port-holes closed from the time that we left Cairns until just the day before we reached Sandakan. The journey from Cairns to Sandakan was most unpleasant. Through the high seas we were forced to keep our port-holes closed, and besides this the bunks under our cabin were empty, and the heat, coming from I don't know where, was terrible. We could not stand on the floor without our shoes, and even with them on the heat was so great that we had

to leave the cabin every little while to cool them, and our boxes and cases began to crack with the heat.

"There are things which I delight in at sea. We had glorious sun-rises and sun-sets. The stars and moon, too, are a sight more wonderful as they are reflected in the sea, than could be possible on land. The storms have been magnificent. I have delighted at night to stand with torrents of rain falling, as I watch for the lightning to flash across the blackness, and then see the tremendous waves which lashed one another in their fury. All these things remind me of our great Creator and his wonderful power. He has all things under his control. I could not help but think that, in the storms of life, he can take us safely through if we give him full control.

"At Sandakan I had a delightful time. I got up early and went to the early service of the English Church. This is the only church here except the Roman Catholic. The lady missionary there invited me to remain at the girls' school with her, and then go to the 11 o'clock service, which was held in Chinese. She sat beside me and gave me the English prayer-book so that I would know what was being repeated. Three children were sprinkled. It was the first time that I had seen it done in my life. They were three beautiful Chinese babies. The women in church sat on the right hand side, and the men on the left. There were about one hundred Chinese present. I stayed for lunch at the school house, and then went back to the St. Albans.

"15/4/23.—Yesterday I arrived in Hong Kong. To-day is Sunday, so I am having a nice quiet day. I feel the need of it, for I was pretty sick crossing the Chinese Sea, and added to that I have a heavy cold. Mr. Swedner, the superintendent of the missionary rest home in Hong Kong, was down to meet me. He got my luggage safely stored at the railway station, and I am to leave on Tuesday for Yunnanfu. With Christian regards,
—Grace Metzenthin."

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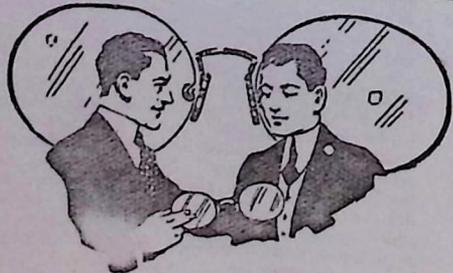
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Here and There.

The address of Bro. F. Cornelius, preacher of the Colac church, Vic., now is Bromfield-st., Colac.

The secretary of the church at Forestville, S.A., now is F. E. Pocock, Meredyth Av., Millswood Estate.

Thos. Bagley, Victorian Home Mission Organiser, is paying a brief visit to the four churches of the Brim Circuit. H. Jackel is expected to take up the work in June.

The monthly prayer meeting of the Victorian Women's Mission Band will be held at Burnley chapel on Saturday, May 26. All members and sisters are invited to attend.

The Austral Co. has for sale copies of "Wonder Hymns of Faith," a selection from which will be used in the Kellems-Richards missions. The prices are: Cloth, 2/6; posted, 2/9. Limp, 1/9; posted, 2/-. Now is the time to become familiar with these great mission hymns.

At the last meeting of the Sydney Preachers' Fraternal, the annual election of officers took place, when the following were elected:—President, J. Whelan; Vice-President, A. L. Haddon; Secretary-Treasurer, E. Davis. A syllabus committee was also appointed, consisting of A. L. Haddon, A. Crisp, P. E. Thomas, and E. Davis. Bro. P. E. Thomas was the speaker, and dealt with some of the problems of our church life.

Mrs. I. Ruffell sends from Warragul, Vic., the following interesting note regarding Bro. Jesse R. Kellems:—"I heard Bro. Kellems at my hometown in California in 1913, at Fresno. He and his brother, who was with him, then were called the 'sunshine evangelists,' and they certainly showed the joy of the Lord, and were such a great blessing to our church, 'The First Christian.' We are making an effort to bring many of our Warragul members to hear him."

J. W. Webb, at 82 (says S. M. Bernard in the American "Christian Evangelist"), is still an active pastor. He arrived at San Francisco on a sailing boat in 1868, and began his ministry in Gilroy, Santa Clara County. Besides his pastoral work he has been active in the Prohibition party, having been their nominee for Congress, and also for Secretary of State. He has fine hearing, and his eyes are so keen he can read the finest print in "The Christian Evangelist" without glasses. California is proud of this pioneer preacher, and wants to bear testimony to his worth before his departure.

The Choral Association of Victoria has arranged for a Church Choir Contest to take place at the Melbourne Town Hall on Wednesday, July 25. Already a number of choirs have entered, and the contest promises to be a very interesting and exciting one. The conditions are that any choir containing more than twenty-four singing members is eligible to enter, the first prize being £15, and the entrance fee 15/-. Mr. Alberto Zelman is the adjudicator, and the following music has been chosen: "Thou Knowest, Lord" (Purcell), and "How Excellent is Thy Mercy" (E. J. Hopkins). Choirmasters desiring any further information may obtain same from Gibson Young, "Avoncourt," Shakespeare Grove, Hawthorn.

The Churches of Christ of the outer western suburbs of Sydney, comprising Lidcombe, Auburn, North Auburn, Granville, Loftus Park, Canley Vale, and Seven Hills have been formed into a district Conference, to be known as the Parramatta District Conference. The inaugural meeting was held on Saturday, May 5. The N.S.W. Conference President, Bro. J. Whelan, occupied the chair. Addresses were given by Bren. H. G. Harward, A. L. Haddon, B. A. G. Stimson, and G. H. Browne. There were good attendances at all sessions. The following officers were appointed: President, G. Stimson; Vice-Presidents, Bren. Arnold and Jones; Secretary, G. Gray; Assistant-Secretary, P. Gray; Treasurer, T. C. James. These officers, with two delegates from each church, will form an executive. A Bible Schools Committee of five members was appointed to organise new Bible School work in the district.

"A Moslem was willing to buy a book of the Old Testament, but refused to buy the New Testament or a Gospel, saying, 'When I read part of the Gospel I tremble with fear, for it makes me feel how bad I am.' I pointed out that it also told of a Saviour who was willing and able to save him from his badness. He summed up courage to buy a New Testament."—"Bible in the World."

E. C. Hinrichsen and Les. Brooker were the guests of the Victorian Home Missionary Committee at a special dinner on Thursday, May 17, prior to their departure for Queensland. The purpose of the meeting was to express to them the great appreciation by the Committee of the work accomplished during the past two years of tent mission service. Wherever missions had been held, the churches had been greatly strengthened. Many had reached self-support. New fields had been entered, and strong churches had been established. Hundreds of souls had been won for Christ, and they rejoice to-day over the coming of the missionaries with their message of hope and life. The best wishes of the Committee were expressed as they leave the State to conduct a series of missions in Queensland. We pray that God may abundantly bless them, and as a result of their efforts we trust that the churches in the sister State may receive a great uplift.

The Melbourne "Argus," under the title "Impregnable Foundations," recently published the following synopsis of an interesting address by J. W. Baker, of North Fitzroy:—"The preacher's text was Psalm 11: 3, "If the foundations be destroyed, what shall the righteous do?" He said that beginning with Eden, where the father of rationalists challenged Divine authority (Genesis 3: 1), each successive generation has witnessed attacks upon the fundamentals of religion. Sometimes these onslaughts had been so persistent and fierce, that many of God's people, like the Psalmist, had allowed the spirit of despair to overwhelm them. The age in which we lived was perhaps one of the most aggressive that religion had ever faced. What persecution failed to do, the philosophy of Renan or Strauss, or the coarseness of a Voltaire or a Paine, the polished shafts of the religious modernist was attempting. In confronting these assaults, our concern must be not so much about the vigor of our enemy, but in the impregnability of our foundations (2 Tim. 2: 19). If one-half of those who sought to destroy our faith were expended in examining the verities of religion, we would soon find that there would be no room for pessimism. Let us look briefly at our foundations. First, we had the matchless Book. Was it possible to imagine a time ever coming when this great volume should have to strike its colors to the enemy? Past history forbade even a fleeting thought as to such a contingency. Present need emphasised its value as the supreme note in morals and guidance in an age where human wisdom seemed incapable of restoring order. The future precluded the possibility of its displacement, because it had the only definite message of the life to come. Our second foundation was the Lord Jesus Christ and his finished work. Like the Book, he was indispensable. Despite every assault, he was still the peer of the ages. His life on earth had not yet lost its fragrance, nor his sacrificial death its power to save. His mediatorial office in heaven stood for the brightest and best interests of our religious life, and his future reign as King of Kings and Lord of Lords was charged with the highest possibilities of blessing for this misgoverned world. Our third foundation was the life to come. Jesus Christ gave us the only rational evidence concerning the reality and character of this (2 Peter 3: 13). The power of his revelation concerning the life beyond was the inspiring force of the child of God everywhere. A shadowless, tearless, eternity was the love star of humanity. Could we ever conceive of a time when this world would see a dishonored Bible, a degraded Christ, and an obliterated heaven? A thousand times, No!

THANKS.

Mr. and Mrs. T. Clements desire to thank all kind friends for their greetings by letters and telegrams on the occasion of the celebration of their golden wedding.

18 Bellett-st., Camberwell, Vic.

MARRIAGE.

MANNING—WHEATON (Golden Wedding).—On May 26, 1873, at the residence of the bride's mother, Plympton, S.A., by Mr. T. J. Gore, M.A., William Thomas, second son of Mr. and Mrs. T. Manning, Plympton, to Catherine Jane, third daughter of Mrs. and the late Philip Wheaton, Plympton. Present address, 68 Edmund Avenue, New Parkside, Unley.

EVERETT—RUSSELL (Silver Wedding).—On May 29, 1898, by Mr. W. J. Latham, at Bermondsey, London, Lara J., third daughter of Mr. and Mrs. J. Russell, of Honor Oak Park, London, to George, second son of late Mr. and Mrs. W. Everett, of Chigwell, Essex, England. Present address, "Lornaville," 9 Groom-st., North Fitzroy.

DEATH.

WEBSTER.—On May 8, Isabella, the beloved wife of William Webster, of 208 McPherson-st., Essendon. A patient sufferer gone to her rest.

"They will be done."

IN MEMORIAM.

MORFFEW.—In loving memory of my dear husband, Henry Fillgate, who passed away on May 20, 1912; also my dear daughter, Florence Emily, who died on May 29, 1921.

"Peace, Perfect Peace."

—Inserted by Mrs. H. F. Morffew, Preston, Vic.

COMING EVENTS.

MAY 27 & 30.—Cheltenham Church 65th anniversary, to be held Sunday and Wednesday, May 27 and 30. Brethren everywhere invited especially to the grand tea and public meeting on the Wednesday. Tickets for the tea, 1/-. Full moon for the meeting.

MAY 27 & JUNE 3.—Footscray Anniversary Services. Sunday, May 27, and June 3. Afternoon, 3 o'clock. Evening, 7 o'clock.

MAY 27, 28, & JUNE 3.—Prahran Bible School Anniversary. Sunday, May 27—Speakers, 11 a.m. and 3 p.m., Mr. A. L. Gibson, 7 p.m., Mr. L. C. McCallum, M.A. Singing by scholars. Monday, May 28, at 7.45 p.m., in Prahran Town Hall—Concert by the School. Songs, recitations, dialogues, etc. Adults, 1/-; children, 6d. Sunday, June 3, 3 p.m., Distribution of Prizes.

JUNE 3 & 6.—Box Hill Church Anniversary. June 3, morning, Jas. E. Thomas will speak; roll-call; old members cordially invited. Evening, A. J. Wedd, speaker; special singing. Wednesday evening, June 6, public meeting; speaker, H. G. Clark.

JUNE 3 & 7.—Church of Christ, South Richmond. Church anniversary, June 3. Special services: 11 a.m., 7 p.m., Gospel service, W. J. Hattwell. Song conductor, Mr. A. Smith. June 7, at 8 p.m., concert and coffee supper. Admission, 6d.

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THE CHIEF CORNER-STONE.

There is a traditional story to the effect that when the temple was being erected the builders came across a peculiarly-shaped stone for which they could find no place. They appealed to the architect, who explained that it was the chief corner-stone. Thus we are reminded of "the stone which the builders rejected" which "was made the head of the corner." Christ was rejected; the Jews found no place for him, yet the Eternal Architect purposed that he should be laid "in Zion a chief corner-stone, elect, precious"; that "he that believeth on him shall not be put to shame."

To us who believe "is the preciousness." Gladly we recognise him as the foundation of the church; thankfully, as living stones, we rest upon him as the chief corner-stone.

What to us is a privilege is to the whole world an imperative need. Men must either build upon this stone or be crushed by it; they must appreciate this priceless treasure or find it transformed into "a stone of stumbling, and a rock of offence." In one way or another all who hear the word are associated with Christ. No man remains isolated from Christ, or uninfluenced by him. Every man who listens to the gospel moulds his own destiny; by either an act of will or attempt at neutrality he places himself with Christ or against him; he appreciates or deprecates, receives or rejects, builds upon Christ or the world's shifting sands; finds a place in the spiritual temple of God's church or remains homeless, to be finally swept aside by the storms of judgment.

MONDAY, JUNE 11.

As new-born babes, long for the spiritual milk which is without guile, that ye may grow thereby unto salvation.—1 Peter 2: 2.

Frederic Godet, at the age of twenty-three, wrote to a friend who was studying for the work of the ministry—"Never let a morning pass without feeding on the Bible. The Bible ought to be the 'bread of life' for our hearts before it becomes a light for our eyes. And for your heart-reading let me give you the advice of Bengal—'Betend lesen, betend beten' (Pray as you read; read as you pray)." Two years later, in writing to the same friend, he said, "Keep your practical reading of the Bible always separate. Never drift away (as I did for long) into fancying that your exegetical reading can suffice for your soul. You may swallow a great deal of that bread without having a crumb of the true bread of life which feeds the soul."

Bible Reading.—1 Peter 2: 1-3.

TUESDAY, JUNE 12.

Behold, I lay in Zion a chief corner-stone, elect, precious.—1 Peter 2: 6.

"Jesus, thou precious corner-stone,
Preserve inseparably one
Whom thou didst by thy Spirit join;
Still let us in thy Spirit join;
And to thy church the pattern give
Of unanimity divine."

Bible Reading.—1 Peter 2: 4-8.

WEDNESDAY, JUNE 13.

Having your behaviour seemingly among the Gentiles.—1 Peter 2: 12.

"Thanksgiving is a good thing; thanksgiving is better."

Bible Reading.—1 Peter 2: 9-12.

THURSDAY, JUNE 14.

As free, and not using your freedom for a cloak of wickedness, but as bondservants of God.—1 Peter 2: 16.

THE AUSTRALIAN CHRISTIAN.

"Better to sit in Freedom's hall,
With cold, damp feet, and mouldering wall,
Than bend the neck, and bow the knee,
In the proudest palace of slavery."

Bible Reading.—1 Peter 2: 13-17.

FRIDAY, JUNE 15.

Christ also suffered for you, leaving you an example, that ye should follow his steps.—1 Peter 2: 21.

"Henry Fuseli, visiting Rome, lay on his back day after day, week after week, upturned and wondering eyes musing on the splendid ceiling of the Sistine chapel, following the advice of Sir Joseph Reynolds, who bade him eat and drink and sleep and wake upon Michael Angelo."

"Consider Jesus Christ" (Heb. 3: 1).

Bible Reading.—1 Peter 2: 18-21.

SATURDAY, JUNE 16.

Who did no sin, neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered, threatened not.—1 Peter 2: 22, 23.

"Two thousand years ago there was one here on this earth who lived the grandest life that ever has been lived—a life that every thinking man, with deeper or shallower meaning, has agreed to call divine. I read little respecting his rights or of his claims of rights; but I hear a vast deal respecting his wrongs—wrongs infinite, wrongs borne with a majestic, God-like silence. His reward? His reward was the reward that God gives to all his true and noble ones—to be cast out in his day and generation, and a life-conferring death at last. These were his rights."—F. W. Robertson.

Bible Reading.—1 Peter 2: 22-25.

SUNDAY, JUNE 17.

For ye were going astray like sheep; but are now returned unto the shepherd and bishop of your souls.—1 Peter 2: 25.

"The Lord's my Shepherd, I'll not want; he makes me down to lie

In pastures green, he leadeth me the quiet waters by.

My soul he doth restore again; and me to walk doth make

Within the courts of righteousness, ev'n for his own name's sake."

Bible Reading.—Psalm 23.

PRAYER.

Gracious God, quicken within me a keener appreciation of every good and perfect gift. Deliver me from any tendency to think lightly of the manifold blessings of life. May I receive no gift as a matter of course, but be filled with devout thankfulness to thee. Especially give me grace to think little of self and greatly of Christ. May I rest upon him as the foundation stone, rejoice in his strength, glory in his preciousness, lovingly sound forth his praises and lead others to build upon him every hope for time and eternity. In his name. Amen.

May 24, 1923.

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OBITUARY.

JONES—On Monday, May 7, at Doncaster, Vic., Bro. W. L. Jones fell asleep in Jesus at the age of 58 years. Bro. Jones, when a deacon of the Ann-st., Brisbane, church, accepted an invitation from the churches in the West Moreton District to labor with them as evangelist. He also preached for and worked with the churches at Nelson, N.Z., South Richmond, Warrnambool, Newmarket, and for the last four years with the church at Doncaster. Bro.



The late Bro. W. L. Jones.

Jones was a good man, faithful and conscientious, and his life bore a faithful testimony for his Master in loyal and consistent living. He was most faithful in his service for the Master, and many times during the last twelve months when in very indifferent health, he felt it was his duty to proclaim the message of truth. He loved the church, and his life was consecrated to the extension of Christ's kingdom. He could truly say with the Apostle Paul, "I have fought the good fight, I have finished my course, I have kept the faith." The loving sympathy of all members and friends is extended to Mrs. Jones and family in their bereavement. God comfort and strengthen them. He rests from his labors, but his works follow him.—C.L.L., Doncaster, Vic.

Victorian Women's Executive.

The usual monthly meeting was held on Friday, May 4; attendance, 84. President, Mrs. Gill, presided. Devotional exercises were led by Mrs. P. D. McCallum, who gave a beautiful paper on "Ruth and Naomi." Soloist, Miss Tromp. Apologies were received from Sisters E. Mitchell, Fordham, Hare, Tuck.

A very fine paper was given by Mrs. Kefford, on "Personal Experiences Amongst the Girls."

Minutes of previous meeting read and confirmed.

Treasurer's statement showed a balance of £21 10/-. Miss Graham was appointed to fill a vacancy on Social Service Department, in lieu of Mrs. Martin, resigned. Mention was made of the passing to higher service of our esteemed Sister Mrs. Illingworth, for many years a faithful member of our Executive.

Additions from Bible Schools: Prahran 1, Sth. Yarra 5, Sth. Melbourne 1, Middle Park 2, North Melbourne 1, Essendon 1, Malvern 1, Hampton 1.

Members from the Prahran church visited the Benevolent Homes. Quite a large number of inwards were visited, and gifts distributed to the inmates. Mr. McCallum gave the address. Musical items and a recital were much appreciated by the old folk.—E. Tuck, Supt.

The Hospital Committee paid 51 visits during the month to the various institutions. Books, magazines and home comforts distributed amongst the inmates.—S. Meyer, Supt.

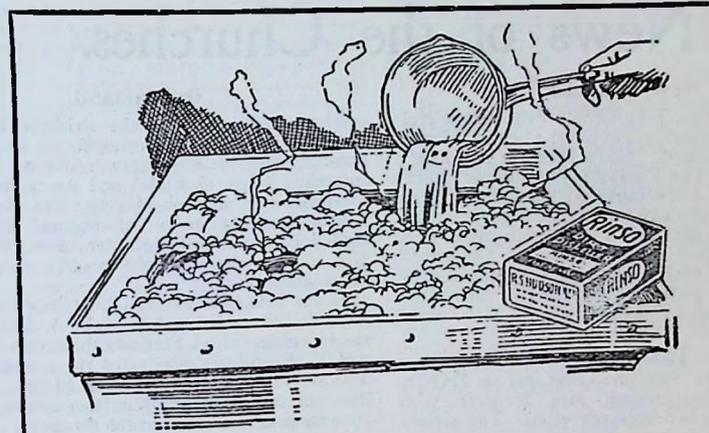
Next meeting, June 1, at 2.30 prompt. Mrs. Reg. Clark leads devotions, and an address will be given by Mr. Les. McCallum.

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News of the Churches.

New Zealand.

On April 29, Bro. John Griffith exhorted at Nelson. Bro. Carpenter commenced a series of gospel addresses entitled, "God's Plan for My Life"; subject being "The Fourfold Touchstone." Services on May 6 were fairly well attended. Bro. Griffith spoke in the morning. At the gospel meeting a member of the Girls' Club was baptised. Bro. Carpenter's subject was "Results of Impurity." Tuesday nights' prayer meetings are followed by singing practice, under the direction of Bro. Carpenter. The Sisters' Sewing Class has commenced work for the year.

Tasmania.

Nubeena Sisters' Sunshine Class met on May 10. The illness of the president, Mrs. Methven, who is in the hospital, is deeply regretted. The sisters are busy making garments to send out to India in October.

Ulverstone had good meetings on May 6. At the gospel service a married lady was immersed. The Penguin mission was started on Sunday, May 13. A large number assembled to hear Bro. Bowes' message.

At Hobart Bro. Jas. Green exhorted on May 13. Bro. Nightingale spoke at Kingston in the morning and Collins-st. at night, and Bro. Heard at Cascades. The deacons and deaconesses enjoyed a combined social on 15th inst.

Southport church regrets the departure to Victoria of Sister Miss Gwen Hudson, a faithful member and organist of the church since its inception in 1921, also a teacher in the Sunday School. A farewell social was tendered her, when Mrs. Wilson, on behalf of the church, presented her with a very handsome Bible.

Western Australia.

Bassendean on Mother's Day had good morning meeting; 87 broke bread; fine address by Bro. Cameron on "Go ye." Evening, special address, "Mother," by Bro. Cameron; 145 present. Very impressive service. On Friday a church birthday party was held. Collection for building fund. A very successful gathering.

On April 29, at Maylands, the sisters and friends were invited to an afternoon at Sister Stirling's residence, to welcome back Sister Hogarth and her daughters from New Zealand. Sister Leece, from Claremont, gave a beautiful address, which was much appreciated. It was decided to form a Women's Guild to meet every Wednesday in the chapel. Afternoon tea was provided by Sister Stirling.

Meetings at Northam are increasing as weather becomes cooler. On 13th a young girl from the Bible School was received into fellowship. A young woman took her stand for the Master on May 6, and was baptised on 12th. Young people's work is going well. A successful "measure" social was recently held. Miss Enid McKenzie won the first prize for the essay competition in connection with the Sisters' Conference. Bro. Hastie has donated several pot plants, which add to the beauty of the chapel.

Lord's day meetings at Subiaco continue to be well attended, and three previously baptised have been received into fellowship. On May 13 "Mother" was given an honored place in all services. At 10 a.m. the Sunshine League opened the day with a special service at which all mothers were given a white flower. In the afternoon special singing and recitations, with an address by Bro. Clay; all played their part in honoring mother. The young people conducted the evening service, and a choir of sixty voices occupied the platform. Miss P. Turvey, B.A., and Mr. W. Manning were the speakers. The Ladies' Aid Society is again at work after recess, and several new members have been added to the roll. On May 7 the Young Men's Club, with numerous friends, held its annual picnic at Darlington. A pretty wedding was celebrated at the chapel on May 12, when Miss E. Fishwick and Mr. A. Lushey were united.

Queensland.

The annual picnic of the Brisbane Lord's day School was held at Indooroopilly on May 7. The arrangements reflected great credit on the superintendent (Bro. G. Cane) and the teachers. Good meetings were held on May 13. Bro. Rothery delivered a nice morning exhortation. Visitors included Bro. and Sister Hunter, of Moreland, Vic. Bro. Alcorn delivered the gospel message to a large audience.

South End, Toowoomba, meetings on May 13 were well attended and helpful. A. Day spoke in the morning. H. C. Stitt was the open-air speaker, and V. R. Adcock conducted the gospel meeting. The school is studying for the Federal examination. A building fund has been established, and encouraging support has been promised. Members hope to be in possession of a suitable building before the year closes.

A keen interest is manifest in all branches of the work at Ipswich. The Hinrichsen-Brooker mission begins on June 3, and not May 27, as previously announced. Morning service on May 13 was well attended, with several visitors from Brisbane. At the Bible School four new scholars were welcomed: 25 in Adult Bible Class. The evening service was largely attended. Bro. Hack, of Brisbane, presided at the organ. In a recent list of names of officers appointed, Bro. Cumming's name was omitted.

Meetings in all departments at Albion have greatly improved. Officers are now considering extra seating accommodation. Bro. Larsen's Bible Class has now to assemble in church grounds. Two confessions since Bro. Larsen came; several others contemplate joining up. In the Bible School adults are joining up every week. Juniors are also growing in numbers. Tennis court, now complete, is a great attraction for young people, and a second one is contemplated. Officers have oversight of this, and only young members of the church are eligible for membership.

Victoria.

At Malvern-Caulfield on May 20, at the conclusion of a fine sermon by Bro. Illingworth, one young man made the good confession.

The mission at Dunolly is progressing very satisfactorily. Bro. Searle's solos have a tender appeal, and Bro. Youen's addresses strike right home. Up to Sunday five have made the good confession.

At Warragul a fair gathering of God's children broke bread last Sunday morning, Bro. Judd giving the message from the Word. Bible School is increasing, and classes will be re-arranged for greater efficiency.

Middle Park church enjoyed good meetings last Lord's day. In the evening a girl from the Bible School was baptised. The gospel messages in solos lately have been very nice. J.C.E. meetings and Bible School continue to grow in numbers.

Hawthorn Sunday School anniversary services were continued on Sunday. The speakers were H. B. Robbins, R. Clark, and T. H. Scambler. Splendid attendances and fine enthusiasm. The Ladies' Guild provided meals for visiting friends.

On Sunday morning, May 22, at Cheltenham, Bro. J. Mortimer, of Oakleigh, addressed a large gathering of members. Afternoon, good school and kindergarten. At the evening service a fine young man made the good confession, P. R. Baker preaching.

One who was baptised at Hampton on May 17 was welcomed on Sunday. Recently two baptised believers have united with the church. The cricket club terminated a successful season with an enjoyable social at the home of the captain, Bro. Quenault, on May 19.

Meetings at North Richmond are on the upgrade, with all departments in healthy condition. Mid-week meetings especially are well attended; Bro. Payne is grateful to the young men who assist him in these meetings. The church is praying for the welfare of the Kellems-Richards mission.

Good meetings were experienced at Ararat on May 20. A young man and young lady confessed Christ at the close of Bro. Combridge's address on "What think ye of Christ?" Three were received in at the morning service. Sixty were present at prayer meeting on Tuesday night, when three young men were baptised.

The anniversary of Carnegie church was celebrated on May 20. At the morning meeting Bro. Blakemore gave a splendid message to children present, and church. At the gospel service Bro. Saunders was in good form, and gave his address, "The Basis for Christian Union." One young lady from the Bible School made the good confession.

All meetings at Colac have kept up a good standard, a specially encouraging feature being the large prayer-meetings, both mid-week and Sunday. Bible School Day and Mother's Day (May 6 and 13) were remembered by special addresses. The church enjoyed fellowship for a number of weeks with Bro. Styles, of Hawthorn; also with several other visitors.

Good meeting at Swanston-st. last Lord's day morning, and excellent address. Two young ladies were received into membership. Bro. and Sister Jones, of Perth, W.A., were present, also a brother and sister from Colac. Good sermon from Bro. Gibson at evening meeting. Bro. J. E. Shipway, of Port Pirie, is expected to commence with the church on June 10. The church is hoping for a season of successful church work.

Encouraging meetings at Warrnambool last Lord's day. On the 14th, at a well attended social gathering, Bro. McCullough, on behalf of the church, presented a token of esteem to Bro. Peterd on his resignation of the position of secretary. On the 16th, Bro. Edwards delivered an address at a combined prayer service held in the Presbyterian Hall. During the week a Young People's Mutual Improvement Society has been formed.

During the past week meetings at Fitzroy have been well maintained. On May 6 the J.C.E. anniversary was held. Bro. Earl exhorted. Bro. W. B. Blakemore spoke at night, and his message was greatly enjoyed. On May 8, the Juniors had their tea, followed by a good concert, when Bro. Brown presented the prizes. May 13, was kept as Mother's Day. Bro. Earl and Braden being the speakers. Nice meetings. The sisters are working well for renovation fund.

At Northcote splendid meetings prevail, with a number of morning visitors, and many strangers at gospel meeting. All auxiliaries are in a healthy condition. On May 16 a lady and a young man who had previously made the good confession were baptised. They were received into fellowship on May 20. Bro. W. H. Hinrichsen is giving very helpful messages. The Bible School, under the leadership of Bro. R. Pearl, is practising for the forthcoming anniversary.

There was a slight decrease at the gospel service at Maryborough on Sunday, although the attendance was good, there being 123 present. The previous Sunday, May 13, 140 were present. All other services are well attended. The faithful addresses of the preacher, Bro. Baker, are proving helpful and very effective. His topic at the gospel service was "A Death-knell Withheld," which was delivered with great power. Three young women made the good confession. All are pleased to have Sister Combridge back after her severe illness.

On May 19 the Junior Cricketers, C. Grade, at Moreland, wound up the season by a social evening. Mr. A. Bray was chairman. Ed. Whiston, the president, presented the silver medals won as "runners-up" and other prizes won in the competition. On May 20, the anniversary services of the Sunday School commenced in the morning, 159 being present. H. A. Clark was the speaker. In the afternoon J. W. Baker spoke to children and parents. At night the evangelist, Wm. Gale preached to a packed building on "The Unnamed Boy: Loaves and Fishes." The extension of the building has been started rearwards, for the kindergarten and other purposes. All auxiliaries of the church are working well, and a fine spirit is shown in the Master's service.

Services at East Kew are splendidly attended, and converts are being added. Last Lord's day evening one man made the good confession. Attendance at mid-week prayer meetings is forty or more. The Mutual Improvement Society held a farewell social to Bren Hinrichsen and Brooker prior to their leaving for Queensland, at which each received a small present from the members as a mark of appreciation. Bible School is going ahead; additions are being made weekly.

A very successful and enjoyable autumn fair and sale of work, opened by Mr. E. W. Greenwood, M.L.A., was held by the Ladies' Aid, after only eight months' organisation, in the Balwyn chapel grounds on May 18 and 19. Large crowds attended each session, the net result amounting to £180, in addition to £50 worth of church debentures, which were sold on the same days. Good, well attended meetings last Lord's day. Bro. Thomas's two addresses were of an inspiring and helpful nature.

North Fitzroy Bible School anniversary services were held under very happy conditions on May 20. Bro. Gale in the afternoon gave an enjoyable and instructive talk to a large audience of children and parents. W. B. Blakemore addressed a crowded house in the evening, when a young woman made the good confession. Mr. J. W. Enniss, a former superintendent of the school, lately returned from W.A., accompanied by Mrs. Enniss, was present. The large choir of boys and girls, ably trained by Mr. T. Baker, sang very finely. Visitors were entertained at tea by the superintendent and teachers, and a very happy time was spent.

At Geelong the services for the past fortnight have been bright, inspiring and instructive. The building was tastefully decorated, and special services were held on Sunday, 13th inst.—Mother's Day. At the conclusion of a fine address by Bro. Stevens last Sunday evening, one middle-aged man made the good confession. The sale of work held last Tuesday and Wednesday by the Phi Beta Pi Club and Ladies' Aid Society, proved a great success. The church will benefit to the extent of over £30. This will be used for the interior renovation of the chapel, to instal the preacher's telephone, and to supplement the building fund.

Bambra-road has had splendid attendances, and nine immersions since last report. Bro. Schwab preached a series of splendid sermons with great power. Junior Cricket Club held a successful social to celebrate winning premiership in their section. Young Ladies' Club enthusiastic; K.S.P. Sunday School and Bible Class very healthy. Successful anniversary services on 20th. Bro. Abercrombie gave a splendid address in the morning, and Bro. Schwab at night gave an earnest gospel address on "Stock-taking." Miss Chipperfield rendered a solo nicely. The choir, under leadership of Bro. Nichols, was also excellent. A record was created in the offering.

The fortnight's mission at Castlemaine was concluded on Sunday night, when, in response to the appeal by Bro. Clipstone, eleven made the good confession. The meetings during the week were well attended. The question box was made good use of, and the questions answered in a scriptural way by the preacher. Thursday's meeting was followed by the baptism of two young girls, who, with two others by letter from Middle Park, were received into fellowship on Sunday morning. Two isolated brethren, Alex. McKenzie and Gordon Mitchell, from Yallourn, Gippsland, were present. Sister Andrews is still in the hospital, but improving. Bro. Cocking is still seriously ill.

B. W. Huntsman was the speaker on Lord's day morning at Lygon-st. His message was helpful, and delivered with much earnestness. One received by obedience. In the evening A. T. Eaton gave a forceful address on "What the Churches of the Christ Believe." Two more young lads of the Bible School signified their willingness to follow the Saviour. The choir rendered a beautiful anthem, Miss Edna Bagley and Bro. Nat. Haddow, junr., being the soloists. There has been a good deal of sickness amongst the members, those of a serious nature being Mrs. Les. Mills and her daughter Isabel, F. McClean, and Dr. D. Renton, all of whom are making good progress towards recovery.

Coburg has been moving along. On May 13 Bro. Baker, from Cheltenham, was present all day. His addresses morning, afternoon and evening, were splendid. At the afternoon Bible School demonstration his talk about Jesus was enjoyed by all. The bright singing of the scholars delighted a good audience. At the gospel service two girls and one boy from the school made the good confession. On Wednesday, 16th, every seat in the Masonic Hall was occupied, and scores were unable to get in. A bright programme of songs, recitations and dialogues was given by the scholars. Prizes and certificates were distributed. On Saturday, 19th, in the presence of a representative gathering of brethren, Bro. J. J. Anderson, Mayor of Coburg, laid the foundation stone of the new church home. Bren. Lyall, Pittman, Enniss, Main, Pang, Abercrombie and Andrew gave helpful addresses. After the ceremony all adjourned to the Masonic Hall, where afternoon tea, generously provided by Bren. W. J. Parker and family, and Bro. W. Murry, was partaken of.

New South Wales.

Meetings at Merewether continue to interest many outside people. Fair attendance at each meeting. At the Thursday night meetings at Hamilton interest is well maintained. The Lord's day School is commencing practice for the anniversary.

Vacancies on teaching staff of Hornsby school caused by removal of Miss Pickrell after several years' service, and of Miss Morton (Kindergarten superintendent) have been filled by the appointment of Mr. T. Newman and Miss Donnelly. "The Church and the Dance" was the theme at the gospel service, when two youths confessed Christ.

Splendid meetings at Mosman on May 13. Bro. Plummer gave the morning address. The attendance at the school constituted a record for some years. At the gospel service Bro. Davis spoke on "Mother." The whole district is being canvassed on May 26 to enrol new scholars for the school on the following day, when Bro. Haddon will be present to address children and friends.

At Chatswood on morning of May 13, Bro. Whelan addressed the church. At the gospel meeting he gave a special message on "Mother." At this service Mr. and Mrs. Morris put on Christ in baptism. May 20, Bro. Saxby gave a homely talk to the church on "Prayer." Bro. Whelan's address at the gospel service, on "Respectable Sins," proved very helpful. Splendid attendances are maintained in the new chapel.

At City Temple on Sunday morning Bro. N. Morris gave a fine address on "The Sermon on the Mount." At night there was a large attendance, who listened to a beautiful discourse by Bro. Harward, who conducted an in memoriam service in memory of the late Sisters Mrs. Moore, Mrs. Little and Mrs. Tame. Reference was made to their long association with the church, and their lovely Christian characters.

Very encouraging meetings at Lismore on May 13 (Mother's Day). Bro. W. Atkin was presiding elder. Among the visitors were Sister W. Davis (Kyogle), Sister Miss M. Riley (Cowra), and Bro. Hodson, formerly of Moree, and Inverell. The latter is now in hospital recovering from appendicitis. At night Bro. P. J. Pond delivered a Mother's Day address, and a young lady confessed Christ. The new building is expected to be ready for use on July 1.

On May 10 Hurstville C.E. Society took charge of the meeting at Dumbleton. Six papers were read on "The Church Challenged." On May 13 Bro. Longley gave a fine address to the church on "Mother." On May 20, Bro. A. L. Haddon, B.A., Bible School Organiser, was present. His address to the church was very fine. In the afternoon the seven papers on "Mother," written by the scholars, were adjudged by Bro. Haddon. Eileen Longley (9½ marks) was placed first. The lowest obtained 8. Each was awarded a prize. Gospel meeting well attended; Bro. Haddon gave a very inspiring address on "Weighed in the Balance."

Enmore had fine meetings all day on May 20. Bro. Harward gave a fine and stirring message in the morning, and Bro. Sivyer spoke at the gospel

service to a fine audience. At the morning service three young men from the Bible School were received into fellowship. Bible School offering amounted to £44.

South Australia.

Meetings at Port Pirie have been good. Special addresses were delivered on May 13, Mother's Day. Bro. Shipway spoke on "The Importance of Motherhood" in the morning. He preached a fine evening sermon on "Memoirs of Mothers." A young girl confessed Christ.

At York on Sunday, May 13, an every member present gathering took place. Well over 100 members partook of the Lord's Supper. This was a splendid meeting. A fine meeting was again held in the evening, when reference was made by Bro. Davie in respect to "Motherhood." Fair meetings on May 20.

At Mile End on Tuesday last the monthly men's meeting in connection with the Y.M.A. was held, when Bro. Manning again used the Dispensation Chart to a good number present. On Sunday morning four were received by letter, and at the gospel meeting the experiences of an ex-publican and an ex-critic (both of whom are now active members of the church) were related. At the close there were three confessions.

Forestville church has received into fellowship one by letter and two by faith and baptism. On May 6, Bro. Hollams gave a young people's gospel address. Miss Cicely Lake sang "Sunbeam" sweetly. May 13, Mother's Day. Gospel address on "The Man in the Street," by W. Page, B.A.: solo, "Nobody Knows but Mother." Miss Hart. May 20, Bro. Clarke, senr., exhorted. Evening, earnest gospel address by Bro. Hollams; subject, "Halting." One made the good confession. Sunday School and Extension offering, £1/1/-. Sister Mrs. Roberts presented the church with a 1200 Sankey for organ use.

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Collins-st.**ORGANISING SECRETARY:**
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